


Buchanan's Journal of Man.



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BUCHANAN'S

JOURNAL OF MAN.

VOL. V.

JANUARY 15, 1855.

No. 1.

MENDING THE WORLD.

The world is full of reformers. Reform springs from discontent. They who do not fare well in the world, necessarily desire some change of arrangement for their own comfort. A considerable portion of reformatory impulse, therefore, arises from dissatisfaction and restlessness. Yet, at the same time that the dissatisfied demands a change for his own personal benefit, he will be apt to look about for the co-operation of others who may also desire a change, and extend his sympathies to other wrongs than his own. It is by no means certain that the spirit of reform is always philanthropic, for the philanthropy and justice of the movement may be a secondary consideration. The same sect which struggles for toleration when in the minority, will often indulge in intolerant persecution as soon as it has obtained political power.

In this business of mending the world, they who fare prosperously as the world is going on at present, are not very apt to desire any change, since they have little personal occasion for discontent. Reform, therefore, is never the fashion in the higher classes of society. The wealthy, powerful and learned, and they who belong to the higher classes by birth or association, are generally the opponents of reforms, while the poor, the unfortunate, the obscure, the half educated, the oppressed and despised classes, all have so strong a personal interest in reform, that thousands are ready to listen to the suggestions of the reformer. It is a necessary result, therefore, that conservatism be fashionable, respectable, and influential, while reform is unfashionable, humble in its origin, unpolished in its manners, vehement in its language, and perpetually engaged in a struggle with the leading influences of society.

In view of these facts, he who feels impelled by philanthropic motives, to become a reformer, can but expect to lose his influence with the more im-

portant classes of society, and cut himself off from the broad avenues of ambition. He must be content to take an humbler position, and find in his own internal sentiments, a compensation for the loss of his external advantages. He must expect, also, to be thrown into associations less pleasant and attractive than those which belong to conservatism. Instead of the courtesy, refinement and cheerfulness, which belong to the prosperous who have enjoyed all the advantages of life, he must expect discontent, impatience, jealousy, and fault-finding; for as the whole movement of reform, is a matter of discontent and criticism, reformers are necessarily critical, captious, and liable to internal dissensions. Many a liberal spirit that would have been drawn into the ranks of reform, has been repelled by the captious strife, the personal jealousy, and censoriousness, prevailing among reformers.

These are deplorable evils, but according to the ordinary laws and operations of human nature, they cannot well be avoided. It is true there are occasionally slight reforms, which even the most conservative may approve, and which call forth none of that deep discontent and censorious denunciation, which belong to the discussion of greater evils. The slight reforms which do not excite the denunciation and persecution of the higher classes, may be prosecuted without the fiery indignation and spirit of contention which are aroused among those who are persecuted. But all great reforms, which disturb the existing condition of society, the rights of different classes, or the doctrines of the leading profession, are necessarily accompanied by all the fierceness of moral warfare.

If this be the inevitable tendency of the laws of human nature, what lesson does it teach us? Does it not teach that reformers should especially beware of indulging too much the spirit of indignant denunciation, and censure, which their position naturally excites? Does it not teach that we should endeavor to look upon the world, not merely to find faults in men, but to recognize at the same time the good that is in them, in order that those whom we denounce and criticise, should feel that we are not unjust, nor void of human kindness? Does it not teach that we should cherish a spirit of hopefulness, to counteract the natural discontent of our position, and a spirit of kindly mutual appreciation, in order to prevent our jealous criticism from operating too severely upon each other, and introducing into our own camp a degree of discord fatal to our success.

It is wisely ordained that they who cultivate too discordant a spirit, shall be incapable of co-operation, and, therefore, shall be deprived of their moral influence. Hence a reform prosecuted in a jealous and censorious manner, necessarily results in failure, as it should. And just in proportion as the jealous and censorious spirit is introduced, the power of reform is weakened and paralyzed.

When reform arises from pure philanthropy, its spirit is genial and com-

prehensive; it seeks not to destroy anything that is worthy, but to preserve all that is good. It engages in no mad ultraism, nor does it become the blind devotee of any single idea. With eclectic comprehensiveness, it embraces and cherishes all that is worthy of preservation, and makes no indiscriminate war upon parties, and their doctrines.

Perhaps the most important lesson to be drawn from the philosophy of reform, is that which relates to reformers themselves. They who would mend the world, and they who would mend themselves, are often sadly mistaken as to the true sources of the evils of which they complain. The majority of mankind, when they find serious evils accompanying their course of life, become indignant against the circumstances by which these evils are produced, and direct their attention to the outer world, instead of looking internally, to discover whether the source of evil is not in themselves. So common is this that a multitude of examples, at once rise before the mind, of those who execrate society, and denounce human nature, and the laws of the universe, because their own policy and course in life have been unsuccessful. There is not a greater delusion, nor a more universal source of human misery, than this very error of ascribing our misfortunes to external agencies instead of ourselves. Yet who among our moralists and divines, are earnestly engaged in correcting this lamentable error, or give it more than a passing notice?

A few familiar examples will illustrate its prevalence. Young men and women set forth in life, with an education designed rather to gratify vanity, than to serve the great ends of life. One is familiar with the dead languages, and another well supplied with light literature, music, and the accomplishments which ornament the parlor. They know almost nothing of the laws of nature, nothing of the laws of health, nothing of the constitution of their own bodies, nothing of the philosophy of their own minds, nothing of the principles of mental culture, and little of the practical, pecuniary, and industrial duties of life. Thus in the outset they have disregarded all the great laws or admonitions of nature, and the day of punishment is surely approaching, from which there can be no escape. From their profound ignorance of the principles of human nature, each contracts an unfortunate alliance, and the remainder of their lives is embittered by discontent and blighted affections. How seldom do they ever reflect that the fault lay in themselves. They complain of their fate, but do not complain of their own blindness, and profligate disregard of the moral law. Hence they do not think of correcting the same evil in their offspring, by directing their attention to the science of man. Thus misery, crime and discord, are perpetuated, while the unfortunate victims blame their *destiny*, or denounce each other and the whole world, instead of denouncing their own folly.

The loss of domestic happiness is only a small portion of their suffer-

ings. Ignorant of the laws of health, they blindly encounter diseases, which the study of their own constitutions would enable them to avoid. *He* suffers from dyspepsia, fevers, and inflammations, which cut short his life, and deprive him of half the energy of his constitution; while *she* falls a victim to neuralgia, headache, female disorders, and consumption, or a gradual failure of vitality, all the time regarding herself as terribly afflicted by divine providence, or by the agency of the devil, never dreaming that she is herself the sole cause of her own misery, and that she might be at any time relieved, by conforming to the laws of health.

Poverty, too, is among their afflictions; for neither has ever studied the moral principles which should govern the management of pecuniary affairs, and each lives with reference to fashion, and a false idea of respectability, sometimes spending their entire income, and sometimes running into debt, until, as old age, impaired health, and family responsibilities accumulate, they can only grumble at their bad fortune, and abuse their more opulent neighbors, instead of censuring themselves for their profligate disregard of the rigid economy which was necessary at their outset in life. Their children, too, are reared to consider it their leading object to keep an elegant external appearance, without regard to ultimate poverty and suffering. Thus the race of grumbling unfortunates is perpetuated. The constant pressure of misfortunes and annoyances, produced by their own imprudence, at length brings on an intense irritability of temper, which renders them unfit for social intercourse.

Young men and women with this peculiarity are seldom guarded against its effects. Their captious remarks, and offensive manners, soon make them enemies, and all their ill temper is reciprocated with four fold increase. They find themselves badly treated, if not decidedly persecuted, and this enrages them the more against society. Their opinion of human nature grows worse and worse, from their own experience; their own deportment becomes more harsh and unpleasant, they live in continual warfare with society, and as they never look to themselves for the causes, they denounce mankind, and the very principles of human nature, and become firm believers in the doctrine of total depravity.

How easily might such individuals have been saved from their moral ruin, could they have turned their thoughts inward after their first conflict, and discovered that there was too much harshness in their own nature, and that a little personal reform would enable them to live in harmony with mankind.

The laws of the universe are stern, inflexible and just, and whether we are satisfied with their operation or not, we have no alternative but to obey their admonitions, or pay their penalties. These laws, which operate upon all alike, indicate very plainly certain courses of action, which lead to health, to happiness, and to success. Others have obeyed these laws and succeeded in accomplishing all their objects—happiness, wealth, power

and wisdom have been theirs. If we, living under the same laws, and possessing the same human faculties, cannot likewise attain satisfactory results, the fault lies in ourselves. It is but blind and brutal folly to rail against the laws of the universe, or the principles of human nature—to refer to the wrath of God or the power of the Devil, in explanation of our own miserable failures to accomplish what other men have accomplished, who lived under the same fixed laws, and exercised the same powers which we possess.

The principle should be impressed upon the mind of every young man and woman, that *failure or success, in any of the desirable objects of life, is a matter which belongs entirely to ourselves*;—that in proportion as we fail, we should study more diligently the causes of our failure, not in the faults of the world or society, but in the faults of our own mismanagement.

Success is the just and inevitable reward of power rightly applied. He who fails to win success, either had not the power or did not rightly apply it. He who does not rightly apply his power, has neglected the proper use of his intellect, which would have taught him the proper application. And he who has not the power necessary to win success, has neglected to exercise those organic energies, which every human being possesses, and which all may cultivate.

When you have failed, the fault may not be entirely your own, as an individual, but you represent your ancestors—you take their places—their virtues, powers, rewards and punishments, as they were left by your predecessors. In speaking of your responsibilities, I speak of you as the representatives not only of yourself, but also of the sum-total of your ancestors. But there are few, indeed, so utterly bankrupted by their ancestors, as to be incapable of putting forth that energy which is necessary to success in all the important ends of life;—health, happiness and intellectual growth. They are all within your reach. If you fail, the fault lies in yourself, and you should look to self alone for the cause.

Every twinge of pain, every hour of melancholy, every personal inconvenience and punishment which you experience, you should regard as a punishment inflicted upon you by the inflexible laws of nature, to compel you to fulfil those duties which you had neglected—to compel you to resume the work of physical, mental, and moral development, until you are lifted above the evils which now surround you.

But (says an argumentative apologist who dislikes the work of self-correction,) my misfortunes do not originate with myself—the community around me will not appreciate my merits—I have been aiming all my life at moral and intellectual improvement—I know that I am vastly superior to those around me, but this superiority in knowledge and truthfulness of opinions, only excites their jealousy and opposition. I am crushed by the discordant influences around me, and I cannot do better than I have done.

Indeed, sir, yours is a most plausible story, and excites my sympathies, but you furnish no exception to the law. Your knowledge, wisdom, and goodness, have all repaid you with a great amount of happiness; and even your enemies have an impression of your goodness which wins their respect. But you have failed of success in your relations to society, and why? Not because success was impossible, for others have succeeded under more unfavorable circumstances, and triumphed under greater difficulties; but because you have not the energy to command success. You want more power. Your career, and that of your ancestry, have been too inefficient. You want more physical and moral power. Were you a great man, the puny beings around you would be overawed, and the leaders of society would take sides with you. You would be enabled to mould the community to your own purpose—to win their friendship and command their respect. But as it is, they do not feel your force; and you must struggle on for self-development, until they look up to you with reverence. Bring forth all your latent powers; assume the responsibilities of difficult enterprises; keep your brain and your muscles in incessant motion; shrink from nothing that is necessary to accomplish your purpose, and you will surely rise to a commanding position, from which your children and their descendants may go on to the very summit of society. Thus your moral and intellectual excellence will be a blessing to mankind.

But, says another modest apologist, I delight in the pursuit of science, and care nothing for money; and when I would bring forth the profound truths which I have acquired, I find that a poor, and shabbily dressed man, like myself, has too little influence in the community, and I am unable to bring forth my discoveries for the benefit of mankind, and to gain the credit to which I am entitled; scientific demagogues, who practice humbug and claptrap, and live in splendid style among the wealthy and fashionable, are always successful, without receiving the reproof to which their merits entitle them. I think I have a right to complain.

No sir, you have not. You need not complain and abuse society for its love of wealth. It is you who are wrong; the fault lies in yourself; and you should seriously set about self-reformation. How do you gain this superior scientific knowledge? Is it not by cultivating and perverting still further an unbalanced brain? Your pale face, your feeble gait, your lifeless manner, and your unconcerned poverty, all show that, while cultivating the intellect, you have paralyzed the occipital region of your brain, and lost a great amount of your physical energy. You have not only impaired your physical constitution, but have impaired that self-respect, and that honorable ambition to acquire the means of subsistence, which are necessary to every human being. In the plan of nature every individual must take care of himself. We cannot all be paupers. Let every one take good care of himself, and all will be prosperous, no one becoming a

burden to his fellows. What pains have you taken to provide for your wants now and hereafter, when sickness or old age may overtake you? Have you ever thought of your pecuniary duties? Have you ever reflected that your duties to yourself are just as imperative as your duties to mankind? No! you reply—a generous mind is above selfish considerations, and you cannot bring yourself to care for the accumulation of money. Very well, if you do not care to be independent and comfortable, the fault is your own, and you know the consequences. Change your policy. Attend first to your physical constitution, and the means of existence. Then cultivate science without making yourself a martyr, and society will respect you, because you will become a more efficient, independent and respectable man.

But here comes another, protesting against the sternness of our rule, whose plea it is still more difficult to resist. I do not think, she exclaims, that my misfortunes are my own fault, or can be regarded as a just punishment. I was married early and inexperienced—my health became impaired—my husband became intemperate—and now, as a poor widow, I am toiling to support my family, leading a life of hardship, compared to which slavery would be a blessing.

Your case is indeed a hard one; but wherever there is suffering there must have been error as its cause. Why do women toil in abject poverty, when men by an equal amount of toil obtain a comfortable independence? Is it not because they pursue a different course from that pursued by men? because they have not fully cultivated their self-respect? because from a superstitious weakness, they think it necessary for them to confine themselves in a narrow and humble circle of existence, in which they cannot possibly develop their powers, or secure an adequate return for their labor? It may not be that every individual woman is guilty of this folly, but there have heretofore been but few exceptions. Perhaps even you who grieve over your hard lot, would be the first to sneer at women who endeavor honorably to enlarge the sphere of their pursuits. But if you are not one of that class—if you heartily scorn the custom which has confined woman to the humblest and least lucrative labors, then show your energy like a man, and seek those pursuits in which you may attain comfort and independence.

If you married too early, or found your husband intemperate, you but confess your own folly in these acts; and yet, even these follies would not always depress you, if you had in the outset properly stored your own mind, strengthened your own character, and not attempted to exist as a mere parasite, resting upon another being, and void of independent resources for happiness and for self-support.

Here comes another complainant, who does not appear to be seriously disturbed by his misfortunes, but appears willing to impart instruction or defend his course. I cannot, says he, approve of your doctrine that our
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misfortunes arise from ourselves; for all my misfortunes in life have arisen from others, and entirely from their ingratitude. If I had treated them badly, I should not complain, but since I have been abandoned and injured, by some of my best friends, or rather by those to whom I had been a most faithful friend, I must contend that the fault was not my own. The ingratitude of those whom we benefit, is a matter of which we have a right to complain, and for which we cannot blame ourselves.

Here, I beg leave to differ. The gratitude of our friends depends upon our deportment: We may cherish that sentiment by the kindness of our conduct, or we may destroy it by our insolence and exorbitant demands. If your conduct has been entirely kind and generous, it is scarcely possible that you should lose the regard of your beneficiaries. But, in any case, you should not complain. If you performed acts of kindness solely for the sake of receiving an equivalent in the shape of gratitude, you cannot boast of your motives, nor have you any right to complain if you were not sufficiently sagacious in making your bargain to secure your pay. But the truth is, you should not have attempted to perform a generous act from any other motive than the sense of duty, and the pleasure which your kindness in itself affords. If, in addition to the natural reward of kind deeds, you expect a more profitable return, make sure of a good bargain before you attempt the exchange, and do not complain if you are not shrewd enough to secure it.

Another complainant now comes forward, who appears conscious of the justness of her cause, and the world-wide sympathy which it demands. A drooping female, wearing the emblems of grief, approaches, and calmly relates her misfortunes, with a positive conviction that she must be exempted from the operation of our law. I cannot, she says, acknowledge the justness of your rule, which condemns the unhappy to bear their misfortunes as faults. I have endeavored not to neglect my duty in life; and although I have been heavily afflicted by divine providence, I am sure that my afflictions were not sent as a punishment for any unusual offense. My whole life has been embittered by grief—grief for the loss of my nearest and dearest friends. I have devoted my life to the service of my family, and the misfortunes and deaths which have overtaken them have inflicted ten times the pangs of death upon myself. Early in life my parents were snatched away from me by the hand of death, and before my lacerated heart had recovered from this misfortune, my brothers and sisters one after another were taken from me, so that, for a long series of years, I have known nothing but the dark drapery of mourning, and the gloom and desolation of death. Worn down by a series of repeated and apparently unending sorrows, I gave all my affections with the most devoted reliance, to the sympathizing bosom of my husband. But even he too was taken from me, and then—cruellest pang of all—the last links that bound me to earth, my beloved children, have all

been snatched from my arms, and consigned to the cold grave. Could you be so cruel as to thrust your stern philosophy upon me in the depth of my affliction, and heap censure upon me, in addition to the terrible calamities which have overtaken me?

Your case indeed is one that calls forth our sympathies. But the laws of nature and the dictates of truth never bend or vary on account of human misfortunes. If your friends and family have been snatched from you, before they had attained the proper limits of life, it is certain that they violated the laws of health and longevity, and paid the just and inevitable penalty. If your children have died prematurely, the fault was probably in yourself, either in giving them an imperfect constitution, or in managing erroneously the constitution that you gave them. Death was the misfortune of your family, as a consequence of their errors. In your own case this misfortune was felt heavily, on account of your own susceptibility to grief. Let me ask, then, was this terrible gloom which has overshadowed your own life, anything more than the operation of your own feelings? If but a matter of feeling in yourself, was it a proper and laudable emotion or passion? If productive of evil, it must be considered wrong, and the entire amount of mental anguish which you have endured, must be ascribed to mental infirmities, and the cultivation of erroneous sentiments. Grief is in reality but an infirmity, and like fear or melancholy, it is one that should not be encouraged. True affection does not imply the existence of violent grief. On the contrary, the best class of friends are those whose kindness and love are ever buoyant and energetic, and who never give way to depressing emotions. They who cultivate grief, gloom and melancholy, cultivate really a vice, or at least a weakness, instead of a virtue. The wretchedness of your grief, therefore, has been but the natural or inevitable punishment of an error which you have cherished. Cultivate the hopeful and lofty sentiments which constitute the highest traits of human nature, and you will no longer see in death the gloomy and terrible picture, which is sketched by the superstitious imagination. On the contrary, you will regard death as a solemn and beautiful transition to another mode of existence, and instead of leaning with childish weakness upon the society of your friends, and sinking into despair when deprived of it, you will rise from their death-bed with serene emotions, and with a determination to perform still more faithfully your part in the drama of life, to prepare yourself for the same final change. Dry up, then, your tears, and remember that your afflictions are really but a self-imposed penance.

Before we have finally settled this cheerful view of human sorrows, another complainant approaches, with the benevolent purpose of rectifying our philosophical error, and proving that the laws of nature do not always operate harmoniously and justly. I am, says he, a moral reformer—I have struggled for the welfare of my fellow beings—I have been

advocate of education and of temperance—a preacher of Christianity, and an opponent of the works of the Devil in every shape. You may imagine that I have not attained much worldly prosperity by my course, but it is not of that I would complain; for I consider trial, temptation and suffering necessary while on earth. But I do complain of this: that while I have been laboring for the good of my fellow-men, I have not enjoyed either their approbation or their patronage. On the contrary, I have found enemies and persecution, where I should have found friends and support. I have found the halls of science and the temples of religion deserted by the multitude, while they eagerly attended the race-course, the circus, the theater and the arena of political debate. Wherever the animal nature is to be gratified, there men congregate. Wherever the sublime truths of religion and science are taught and maintained, you may be sure of a small attendance. I have rebuked and warred against this false taste, but in vain. I have found enemies and opposition where I deserved to find friends; and while those who pandered to a vicious taste were honored, carressed and rewarded, the stern and humble follower of Christ, has been abandoned or persecuted. Hence I must assert, that in the government of the universe, punishment and suffering are not the evidence of divine displeasure, and that triumphant success is not the evidence of divine approbation.

Your objections, I acknowledge, are weighty, and would to most persons appear conclusive. But we must look a little deeper into the essential nature of things, and not be deceived by mere words. Why should he be disliked who rebukes or opposes a vice? Surely the fact that he has aroused angry passions, is proof that he has not taken the proper course. Since men are not to be reformed by exciting their anger against the reform intended, he who speaks with unnecessary harshness to the offender, should not be surprised if the laws of nature punish the harshness which he displays. The better elements of character rightly displayed, are always attractive and pleasant in their impression. If teachers of morals, religion and science, fail to render their instructions attractive and successful, it must be that they have failed in properly addressing the human faculties. Men delight in having their whole moral and intellectual nature aroused; and a clergyman who has sufficient energy to do this, never fails to attract large audiences, and gain their approbation. It may be that the repetition of dry theological dogmas, and abstract homilies, would prove unsuccessful or unattractive, and it is right that they should be so. That which addresses the intellect with no great power, and fails to arouse the higher emotions or the passions, is not appropriate to teach and elevate mankind. When men abandon a public speaker, it is generally right that they should do so, and we may always find among those who attract the multitude some substantial merit, of which the success is the reward. Public speakers who fail of success, however laud-

able their motives, should not complain of human nature, but renew the study of their own deficiencies, and prepare by proper discipline for better success in future efforts.

Another, yet, approaches, with serious countenance, and an apparent conviction that justice is on his side. He affirms that he is a member of the regular profession—that he has diligently studied his science in the most distinguished schools, for the longest period required—graduated with honor, and endeavored in every way to uphold the dignity and honor of the profession; but that while he has pursued a highminded course, quacks and pretenders of low degree have gained the public confidence, and left him in poverty, while men whom he despises are acquiring wealth. He says much of popular ignorance—humbug—and concludes that he has been badly treated by the sovereign people, and that his sufferings are a penalty for his virtues.

This learned and respectable gentleman forgets that devotion to the dignity and pecuniary interests of his profession, is not devotion to human welfare, or to any high moral duty. The profession has justly lost the confidence of the public, because it has been too busy with its own dignity—its traditional usages and learning, to realize the true ends of the healing art. The immense mortality of cholera, consumption, fevers, and inflammations, under the treatment of learned men of the profession, has impressed the public with the conviction that medical learning is no guarantee of success in the curing of disease. When, therefore, men of but little learning, or even men destitute of character, have shrewdness enough to learn what medicines to give, or what course to pursue in the treatment of prevalent diseases, they will be employed by common-sense people, even if their successful remedy should be a secret nostrum. If their remedies are innocent, they will be preferred, since your dangerous remedies are not always used with discretion. And if the class whom you denounce, are intelligent, honorable, and educated physicians, the public sympathy will necessarily be enlisted in behalf of those whom you denounce, merely because they do not adopt your own creed, or belong to your own school. You should be content to have all practitioners judged by the result of their practice; and unless you can prove that you are more successful than your competitors, your medical learning gives you no peculiar claim upon the public confidence. And if your learning is superior to that of your opponents, you are inferior to them in other important particulars. You have less energy of character, less pleasant and attractive manners, a more stiff and repulsive bearing, or a more meagre and uninteresting countenance. Hence your personal influence is less pleasant and beneficial to the sick. It is for these faults, and not for your virtues that nature has punished you.

Another complainant now approaches with diffident and anxious countenance. He is a student. He is embarrassed by poverty. He experi-

ences great difficulties in the pursuit of knowledge; and though he is determined to struggle on, he repines at his fate. Let him take a more cheerful view. If knowledge were given him, amid the luxurious appliances which belong to the heirs of wealth, he might become, for all practical purposes, as worthless as they. To enable him to accomplish anything in life, it is necessary for him to discipline his character, and strengthen his purposes, as well as his mind and his muscles. It is necessary that he should have difficulties to overcome, and gain strength by overcoming them. When he has done this, the strength of character which he will have acquired, will carry him on through the remainder of life. Let him regard his early toil as a species of moral gymnastics, for his own permanent benefit.

An intelligent laborer now approaches, and calls our attention to the oppressed condition of the industrial classes throughout the world. Capital everywhere is supreme, and labor sells itself for a bare subsistence, and often fails even to obtain that. He mourns the ignorance and degradation of so large a portion of mankind, and condemns the injustice which dooms those who erect stately buildings, to live in hovels; and those who clothe the human race, to go in rags; while he who tills the soil, has scarcely food enough for life.

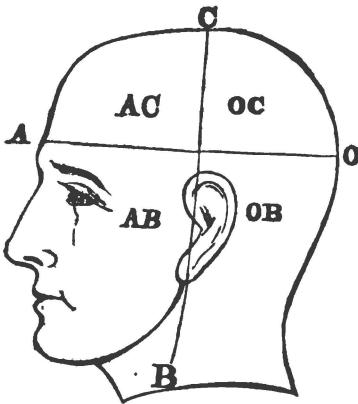
It is vain for laborers to occupy their time in idle complaints, or disorderly action. If they are degraded, the fault is their own. They have the physical and moral power to elevate themselves, whenever they will it. Even if capital is arrayed with its power against them, let them combine in proper co-operative associations, and they will soon be independent of capital. Ignorant, passionate, intemperate and lawless men, ought not in justice to have any permanent influence in society. It is fortunate if such are confined by necessity, to rigorous industrial occupation: it is best for themselves and society. But they who have intelligence and moral worth, who are capable of combining and acting harmoniously, in a great common cause, cannot be kept down. In any portion of the world, combined human labor, industriously applied, guided by discretion and economy, will in a few years realize comfort and independence. Even under arbitrary governments, the toiling classes may thus emancipate themselves, if they are fully worthy of emancipation; and if too many difficulties are there thrown in their way, they can find their way to the land of freedom, where nothing but selfishness, profligacy, ignorance, and indolence, can keep them down. Human labor produces more than twice as much as is necessary to support the laborer; industry, perseverance, and economy, guided by intelligence, cannot therefore fail to secure an ultimate independence.

The elevation of the laboring classes is in their own hands. And throughout the world let it be proclaimed to all of high and low degree, that whatever the misfortunes from which they suffer—whatever the

failures and shortcomings of their lives—whatever the nature of their discontent, or unhappiness, their evils arise entirely from the violation of obvious laws, and their redemption from those evils is to be obtained, if they choose, not by denouncing or warring against nature—not by calling upon divine providence for special interference, or criticising society and calling upon mankind to change their course, but by studying and obeying the laws of the universe; and above all, by the thorough study of the science of man, which should be, to all classes—to all ages, sexes and conditions, the leading study of life—the constant monitor in misfortune, leading from all that is dark, evil, and hateful, to all that is good and glorious in human destiny.

NOTE.—In the foregoing essay an important principle, which has been too much neglected, is set forth in a bold and unqualified manner. It cannot be denied, however, that like other general principles, it has its exceptions—yet as the object of the essay was to establish a much neglected principle, it was not deemed necessary to dwell upon exceptions, which will be readily adduced and ardently sustained by many.

THE OCCIPITAL FORCES.

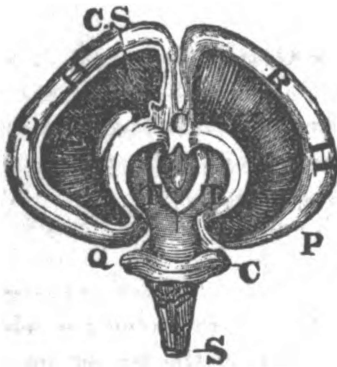


The region of the head referred to in the following article, may be illustrated by the adjacent drawing. The occipital organs consist of those lying behind the vertical line—viz: the occipito-basilar, (O. B.) and the occipito-coronal, (O. C.) or upper occipital. (A. C.) anterior-coronal; (A. B.) anterior-basilar.

The Gallian system of Phrenology, as at present taught and understood, embodies a very inaccurate view of the functions of the organs of the occiput; a view so decidedly erroneous in some respects, that amateur Phrenologists, and not a few of the practitioners of cranioscopy, would be quite astonished by a statement of the facts of anatomy, and cerebral development.

In the first place, it may be stated that the great superiority of man over other animals that have a brain, does not consist, as many suppose, merely in the increased development of the front lobe of the brain or seat of the intellectual organs; on the contrary, man is as much distinguished from inferior animals by the greater development and projection of the back-head (occiput) as by any frontal development. It is only in

man that we find the occipital organs sufficiently large to make the occiput project and overhang the cerebellum. As we descend from man through all the ranks of vertebrated animals ending with fishes, the occiput successively contracts, ceases to cover the cerebellum, and finally leaves even the quadrigeminal bodies and the optic thalami and striated bodies, or their analogues, exposed and uncovered. Or, in other words, the hemispheres of the great convoluted brain, instead of extending so as to project over the cerebellum, are successively shortened, until they do not even extend so far as what would be in man midway from the forehead to the occiput. Thus, in the successive degradation of the brain from human development to that of the lower animals, we do not find that the front lobe is successively reduced, until the occiput is left in unbalanced preponderance—on the contrary, the occiput is successively reduced, or we may say disappears, and the frontal region remains in meagre and rudimental development to the last, associated with portions of the basilar region.



EMBRYONIC BRAIN.

[In this engraving we observe an embryonic condition of the human brain, not yet sufficiently advanced to have convolutions or full occipital lobes, as in animals below the class of mammalia. The cerebellum (C.) stands uncovered beyond the posterior margin of the cerebrum. (R. H.) the right hemisphere, and L. H. the left hemisphere, are pulled apart, so that the observer looks down between the hemispheres and sees the corpus callosum, C., and below it the

optic thalami T. T., at the base of the brain, behind which R. refers to the quadrigeminal bodies lying between T. T., and the cerebellum C.]

The frontal development is thus of a lower grade than the occiput, and the development of the upper occiput indicates that the animal is elevated to a higher grade than the frontal and basilar regions could produce.

Such are the teachings of comparative anatomy—such are the inferences from the relative development of man and animals—how different from the common views of craniologists!

Is it then true in the comparison of man as in the survey of the animal kingdom, that those who excel in basilar and frontal development are of an inferior rank to those in whom the upper occiput is large? Certainly the same principle which determines gradations in the animal kingdom must be applicable to comparisons among mankind.

The principal effect of the prominence of the upper occiput would be to increase the general firmness, energy and decision of character, and to

produce a proud, high toned, ambitious spirit, elevated in aim, eager in action, conscious of superiority, and determined to prove it by a decisive career. The organs of Firmness, Energy, Restraint, Ambition, Pride, Selfishness, and Love of Power, give not only to the moral character, but to the physical temperament a high degree of power and activity. Hence we find that in proportion as the upper occiput is developed, the whole character rises to a higher grade—the intellect is more powerful and better calculated to grapple with subjects of more importance. The moral sentiments are more energetic, and better calculated to act in the sphere of heroism and authority. In short, the upper occipital development, by its influence upon the natural temperament, ennobles the man, and fits him for a higher sphere, in which his organs act on a larger scale, and produce greater results. Thus, men of the superior occipital development, have in all past times been the leaders of society, commanding armies, guiding nations, and standing at the head of their respective professions, even, although men of greater intellectual development, and possibly of greater force of momentary impulse, might have been their competitors.

The sense of greatness makes man great! for nature does not lie in her inspirations. A feeling of abject meanness, inducing the individual to cower before his equals, is not a mere delusion: it is the result of a real weakness or meanness in the character. And, in like manner, the sense of greatness is not a false inspiration, for it springs from faculties which qualify us for noble deeds, and vindicate the sentiment which they give us. As the consciousness of physical strength and power to crush our adversary in contest, is based upon real nervous and muscular energy, so is consciousness of moral greatness, leading us to undertake noble deeds, based upon genuine moral strength. Even if this conviction be produced merely by an intellectual impression or persuasion, it tends to work out its own fulfilment, by inspiring us to corresponding action, and supporting us under difficulties. But if the sense of greatness be the product of the healthful action of our own organs, it springs from those organic forces, which tend to realize their own hopes, or wear out the bodily frame in the effort.

In speaking thus, I do not overlook the fact that we have in society many egotistic specimens of dullness, mediocrity and purient vanity—individuals whose greatness is much more remarkable in their own estimation, than in the opinion of any one else. Their egotism is obtrusive, seeking display, annoying or even disgusting to others, and not sustained by true dignity and power.

This uneasy and undignified egotistic feeling, is the product of the lower occipital organs—of the region of arrogance and selfishness. It is the selfishness or egotism of such displays, which renders them offensive and disgusting. They are especially offensive because the individual

arrogantly and absurdly elevates himself above his equals or even superiors. He is coarsely or stupidly unconscious of the high merits and talents of those with whom he claims equality. His deficiency in the organs of Reverence, Modesty and Admiration, as well as the benevolent and social sentiments, prompts him continually to claim more than his due—to deny the merits of others and elevate himself by lowering them. Yet still with this false pride, he has not the true sustaining sentiment—he is not at ease—he is anxious to have his claims conceded—boasts and blusters pompously, and is jealous and irritable, unless he receives flattery, which shrewd and designing persons are ready to give him. Such a character has but little of the calm, self-possessed dignity of the upper occipital region, which is rather pleasing in its manifestations, and which always commands respect.

The difference between the upper occipital dignity and the lower occipital egotism is, that the one honorably elevates its possessor, and the other depreciates his neighbor. Hence egotistic men are always more or less unjust in reference to the claims of others.

That the power of accomplishing greatness belongs to those upper occipital organs, which inspire us with a magnanimous sense of superiority, is very evident to every one thoroughly familiar with the functions of the upper region of the brain. In this upper occipital region we find—in addition to Pride, Ambition, and Self-Confidence—Firmness, which yields to no obstacles—Perseverance, which never surrenders or abandons its aim—Energy and Industry, which allow us no rest, or rather which renders relaxation burdensome—Health, and Hardihood, which enable us to endure every species of exposure, fatigue and hardship—and Self-Control, which enables us to resist every internal as well as external temptation.

Without looking further into the character of the upper occiput, it is obvious that such a group of organs contains in itself the elements of success, and must necessarily render the individual eminent, unless associated with serious organic deficiencies. But important organic deficiencies are not to be anticipated in connection with the upper occipital organs. The intense and long sustained activity which they produce, necessarily gives rise to a superior temperament, and also to a superior development; and such an organization, inherited as it generally is from a vigorous ancestry, is necessarily accompanied by superior capacities, either general or special.

It may be that the superior temperament which I have thus described, has been operating under adverse circumstances, and struggling with difficulties which have marred its symmetry; as, for example, in a fierce, and warlike period, the humane and tender sentiments may have been crushed by the fierceness of society, and the whole power of the character thrown in a warlike direction. But the temperament which I have described, is less liable to be perverted and distorted, by social causes,

than any other. It is a temperament accustomed to command, and to resist the force of circumstances.

The distortions which are most likely to occur in such a temperament, are those which relate to the sensitive and visceral apparatus. The organs of Digestion, and of sensual pleasure generally, are but little cultivated in this temperament, and often become seriously impaired in their functions, by the concentration of cerebral force in mental and moral action. Men of stern and stoical character, who, in their intense mental excitement, almost forget to eat, cannot be expected to preserve the vigorous digestion of the gourmand. On the contrary, in the group of illustrious men, whose greatness was maintained by the intensity of their organization, we shall often find great inactivity of the stomach and liver; a condition rather of torpor than of disease, yet resulting in chronic disorder, because no organic function can be long neglected or suspended, with impunity.

The effect of this lofty intensity of character is often injurious to the vital forces, when circumstances compel the individual to mental rather than to physical action. Especially do we find this the case with students, authors, artists, and all engaged in sedentary pursuits, in whom, for want of physical action, the bodily forces are rapidly consumed, in the evolution of mental and moral power. Such are those in whom we find, to use the language of the poet:

"A fiery soul, which working out its way,
Fretted the puny body to decay,
And o'er informed its tenement of clay."

Yet, men of the upper occipital development are not naturally inclined to this limited and exhausting sphere of action. Their intense will impels them to physical action, to accomplish their own purposes and overcome obstacles; and thus they attain physical force and symmetry, which are the necessary elements of general greatness.

In analyzing the character produced by the upper occipital organs, we discover that it presents a marked and peculiar temperament, to which no name has heretofore been given. It is the temperament of command, the temperament of power, the temperament of success. In the ancient classification of temperaments, upon which the moderns have made but little improvement, characteristics very similar to these were assigned to what was rather ludicrously called the *bilious* temperament—a name which was given to temperaments of great force, hardihood and intensity. The absurdity of this title consisted in the fact that the temperament in question was in no way connected with the presence of bile, or the activity of the liver; but, on the contrary, was found in individuals in whom the liver was often small and inactive, the heart and lungs having a great predominance over the abdominal viscera.

In selecting a name for this temperament, springing from the upper

occipital organs, it may be well to refer to the facts of comparative anatomy; and, as we observe that it is the upper occipital development in which man so greatly surpasses animals, and from which he derives that lordly sense of superiority which renders him the master of the animal creation, it may not be inappropriate to designate this temperament as peculiarly the *human temperament*—the temperament of humanity—the temperament which lifts man above animals, and elevates the man possessing it above his fellow beings, by the superior greatness of his manhood.

Whenever this region of the brain becomes powerfully excited, even by accidental circumstances, the individual rises at once above his fellows, and becomes their natural commander. Truly and symmetrically great men, either inherit a natural predominance of this region, or acquire it by the force of cultivation, or the stimulus of circumstances. Many an individual who might have passed his life in a comparatively quiet and humble career, has been developed into more or less greatness of character, by exciting circumstances and responsibilities, which have given intensity of action to his higher organs. In times of military commotion and political revolution, greatness of character is frequently fostered by the necessity of rousing and commanding large bodies of men. No doubt in Kossuth and Mazzini, at the present time, as well as among the crowned heads, marshals and generals of the despotic armies, much greatness of character has been developed by the exciting events of the last ten years. This, I am sure, is the case with Kossuth, for his head scarcely indicates the greatness of character, and intensity of power, which he has attained. When I was in his company during his late visit to the United States, I was much interested to know the cerebral organization of one in whom so much passional intensity and moral power had been developed. I found in him the lower occipital region marked by great breadth, but no great depth, and but moderate projection. In the upper occipital region, the development was somewhat better; but the remarkable fact which I noticed, was the extreme intensity of the action of the brain. So great was this, that, after placing my hand upon the upper occipital region of his head, I continued to feel for several hours, a tense, tingling sensation, over the corresponding region of the brain in myself,—a sensation indicative of an almost abnormal intensity of action—a condition which I had never before experienced in myself, and far beyond any sympathetic impression I had ever received from the most active brain of others.

In the trials and terrible struggles of his life we find the source of this organic intensity, and in that intensity we find the secret of his wonderful eloquence and moral power.

(To be continued.)

CLAIRVOYANCE.

There are still so many individuals who have indefinite opinions as to the reality of clairvoyance, and so many others who are still disposed to disbelieve its existence, that the following narrative from the Cleveland "Forest City," published more than a year since, is a valuable illustration of this power:

"We have always been more inclined to skepticism than credulity in believing in special providences or spiritual communications, and usually refer the "manifestations" to collusion, natural causes, sleight of hand or magnetic sympathy, as the nature of the case may warrant; but our belief is sometimes put to a hard test. Seeing is believing, says an old maxim. And what we are about to relate passed under the immediate inspection of our senses.

A citizen of Ohio City—Mr. Jackson—has a little daughter, Phebe, that possesses the wonderful faculty of voluntary clairvoyance. She is but seven years old—artless, innocent, and childlike. Her temperament is a fine, nervous, sanguine—the former predominating. The little thing ascribes her singular powers of double vision to the agency of spirits. She is a medium and has converse, as she affirms, with the spirits of the departed at will.

The first exhibition of her faculty which we witnessed was at the book store of Smith, Knight & Co., about a fortnight since. We became interested, and invited her father to visit our office with the little clairvoyant. A number of experiments of an interesting kind were performed, but not having sufficient leisure to give the subject a close investigation, we desired another and private interview at our residence. It took place yesterday morning according to request. The first point we minutely examined, was the bandage—to feel assured that there was no trick or collusion, and that her physical vision was completely obstructed. A wad of cotton was first laid upon her closed eyes, next her own gloves were rolled up and placed on the cotton, and lastly a silk handkerchief folded into a bandage was applied over them, and fastened tightly around her head. It was no more possible for mortal to see through the impediments before her eyes than through a stone wall.

The second inquiry was directed to the mode of receiving the "influence," and its effect on her natural state. The moment the bandage was applied she was able to discriminate objects.

No passes or manipulations were performed. The power of seeing was instantaneous. Neither did she appear in a magnetic or biologic condition. She was just as conscious after the bandage was applied as before. She acted precisely as she would with it off. She heard and understood every word spoken in the room, and conversed, asked or an

answered questions just as freely during the experiments as afterwards. She seemed susceptible of all the feelings, motives and passions in the clairvoyant that she exhibited in the normal condition. When her interest in the demonstrations seemed to flag, and she exhibited signs of weariness, a promise of a reward or the gift of a small coin immediately stimulated her to a fresh effort, and her face would brighten up immediately. We thirdly experimented on the extent of the faculty. She described colors as accurately as she did figure, and both with the utmost precision. We held up in one hand a variety of objects, such as pieces of coins, a thimble, a comb, a number of pins and needles, some pointed, others heads exposed, and then requested her to describe what was in our hand, which she did minutely and accurately. Sometimes we would place the object on the table near her, then at a distance, or hold it up as high as her head, but the position seemed to make but little difference—provided the objects were not beyond a certain angle on one or another side of her face. We placed half a dozen pieces of money, such as halves, quarters, coppers, or gold pieces on a card—holding them the while under the table, and then slipped a three cent piece under one. The card was next placed on the table, and she immediately designated the location of the hidden coin. This was repeated so often as to preclude the possibility of guessing. Bank notes of various denominations were minutely described. Several daguerreotypes were examined; our's she immediately recognized; the peculiarities of the others she pointed out. A book was placed before her, wrong end up; she gave the number of each page and read sentences, spelled out words, described the pictures, and named the color of the binding—in short, whatever she could do with her natural she did with her supernatural sight.

Imagining that the presence of her father might have some influence on her powers, we removed him to a distance, where he could not see what was doing, but it made no difference with little Phebe. The bandage was removed and replaced several times. The instant the natural vision was obstructed she was able to describe objects. No time intervened for putting her into a clairvoyant state by the usual method. The bandage formed no more an obstacle to her perfect sight than an opera glass would to one of our readers.

She has only possessed these extraordinary powers of super-sight two months. She states that she received a promise one evening from the spirit of her brother, that he would magnetize her the next day and bestow on her the gift of super-vision, which accordingly occurred. We learn from a gentleman that was present, that she reads and describes in the dark as well as in the day-light. Her father related a number of interesting experiments with her in a dark closet, which our space forbids to relate.

We shall attempt no solution of the phenomena, but merely relate

what we saw. Those who reject the spiritual theory can draw their own conclusions and form their own hypotheses. We *do* know that Phebe Jackson can see clearly with her eyes blindfolded, with no mortal to magnetize her; that she exhibits as much volition and consciousness when blind-folded as when not: and that she affirms to be under spirit influence; that she is a little artless child, incapable of successful fraud or collusion, and exhibits during the experiments the genuine actions and conduct of a sincere child of her years and opportunities. We subjected her to a long and searching ordeal—many of the tests being entirely new and unexpected.

The nature of the human mind is but dimly understood; its powers are only in process of development. A new philosophy is destined to supercede the established dogmas of the mental organization, and the relations of man to time and eternity, which for past centuries have prevailed in the civilized world."

SPIRIT WRITING.

The following interesting narrative copied from a western paper, appears to embody a fact worthy of preservation:

"**Messrs. Editors:**—Having been called a "fool," "deluded," "a candidate for the Lunatic Asylum," repeatedly within the last year, for believing the phenomena which now exist in almost all parts of the world, to be spiritual, by those who have never given the subject a moment's investigation, I take the liberty of sending you for publication the following fact, showing conclusively, knowledge which *was not known* to the parties to whom it was given, and could not have come from his "Satanic Majesty," "Electricity," "Odic Force," "a new principle in nature," or "an unconscious action of the brain," and only from the source from which it purported to have come, and illustrates practically, "what benefit Spiritual Manifestations are in a worldly point of view."

Some weeks since the wife of one of our citizens (Henry H. Mitchell.) became exercised by an influence purporting to be Spiritual Manifestations. and shortly after her hand and arm were used to write communications. purporting to come from departed spirits who had once inhabited this earth. and she has since become developed as a writing medium. When these communications are given, the hand is moved and controlled by an intelligence which is independent of the person under the influence.

One evening, about four weeks since, her hand was used and the name "William Mitchell," was written, who was the father of Mr. M.,—was a

soldier in the war of 1812, and died soon after the war. Mr. M. thinks in 1817—*thirty-seven years ago!* This being the first time that an intelligence purporting to be his father had communicated with him, the inquiry was made, "If he had anything of importance to communicate?" The answer immediately was, "Yes. I know that you would like some information about my land!" This reply was unexpected to Mr. M., as he was not thinking at the time upon the subject, and says that at this time his thoughts were upon a brother, who was a sea-faring man, and whom he had not heard of for twenty years.

The intelligence wrote out that he was entitled to a quarter section of land for services rendered in the war of 1812, *and that the land had been located, in what was now called Pike county, in the State of Illinois;* and that he died while on his way to Washington—directing his son "to write on to Washington, as the patent had never been issued from the office there, and that the land was now valuable and justly belonged to his heirs." Mr. Mitchell showed his communication to some Spiritualists here, who advised him to write on to Washington, as it would prove a practical and severe test of the authenticity of the identity of the intelligence. He accordingly wrote to Hon. James Meacham, one of our members of Congress, requesting him to make an examination of the records. It is but just to say that Mr. M. had very little confidence in this matter, as he had no knowledge that his father was entitled to land at the time that he died.

On the 21st inst. he received from Mr. Meacham his papers, and a copy of the record with the official seal of Hon. John Wilson, Land Commissioner, showing that his father was entitled to a quarter section of land, located and recorded, Oct. 16, 1817—36 years ago. The following is an extract of the record:

"William Mitchell having deposited in the General Land Office, a warrant in his favor, numbered 5695, there is granted unto the said William Mitchell, late a private in Stockton's Company, in the Sixth Regiment Infantry, a certain tract of land containing one hundred and sixty acres, being the north-west quarter of section twelve, of township five, south in range, three west in the tract appropriated for military bounties in the Territory of Illinois." Said document, of which the above is an extract, was signed by James Munroe, President of the United States, and dated October 6th, 1817.

The Commissioner in the Land Office says the land is located in Pike Co., Illinois, precisely as the Spirit had said when the communication was first written. Mr. M. had no knowledge that his father was entitled to land, or that it had been located, as he died (he thinks in 1816,) soon after the war, and at that time none were entitled to land only those who had enlisted for five years or during the war. He does not now know this fact, except on the assurance of his father in the spirit world and the record from the Land Office at Washington. Mr. Mitchell has long been desirous of knowing this fact, but had no knowledge of the matter until he received

this intelligence purporting to come from his father. Mr. M. is now 42 years of age, and has no recollection of his father, he having died when young.

I give you this fact among thousands of others that are daily being received all over the country, most of which are more remarkable and convincing.

Now, does this fact show an intelligence independent of the medium, or those present, and would it not be better for those who treat the subject with ridicule, or as a "moral epidemic," a "device of the devil to lure souls to destruction," etc., etc., to give the matter a fair and candid investigation.

I would say in conclusion, that there are now in the United States alone, something over a million of believers, several thousand mediums—(the worst abused class in the world) that by this influence the blind are made to see—the deaf to hear, the sick and afflicted restored to health, and the skeptic convinced of the immortality of the soul. That among its disciples are a large number of clergymen of all denominations, members of Congress, distinguished Jurists and professional men, and that its steady and onward progress is unparalleled in the world's history. S. B. N.

Burlington, Feb. 25, 1854.

WORDS OF SYMPATHY—SIGNS OF PROGRESS.

So many expressions of cordial sympathy and concurrence in the new Anthropology are received, that it may be well to place some of them on record, for the mutual encouragement of those who are interested in the progress of the race and the increase of true wisdom. Such individuals are so often isolated in society, and seeking in vain for intellectual sympathy, that congenial sentiments from a distance become truly refreshing. Let us first quote the language of Prof. Z., an accomplished scholar and active friend of all liberal educational movements:

"I must thank you also in behalf of science, for so valuable a gift to its repositories. I have long entertained the opinion that Phrenology had need to be reconstructed. Its psychology and physiology were very meagre and unsatisfactory. It was not to be expected that a science so profound in its reach, and so varied in detail, should be discovered and perfected by two contemporaneous men. Yet since the time of Gall and Spurzheim, we have had no important additions made to Phrenology, until the commencement of your labors. I am surprized that men who have gone far enough to see the force and general bearing of phrenologic science, do not see at once the great value and demonstrable character

of your discoveries. In fact there has been little or no science hitherto, but an interesting collection of empirical facts, some of them of doubtful character, but promising much for the future. It seems to me but just to say that you have reconstructed the whole subject, putting it in the shape of a science, with the power of principles to enlighten and organize the facts. I shall be much interested to pursue the study of man's psychology and physiology by the method you have discovered and recommended. *

* * * I hope to see it [the science of Anthropology] some day, one of the regular studies of every well appointed institution."

S. J. H., of Ohio, says, " * * * There are a great many other subjects occupying my mind, for the solution of which I look to a more extensive knowledge of man and his relations, and which are in fact a part of Anthropology. I consider Anthropology to be the essence of all knowledge: a key to all the sciences of politics, theology, æsthetics, and in fine all knowledge of a general nature. I have read all the popular works relating to man, that I thought worth examining, but they are not satisfactory—not sufficiently comprehensive and philosophical, and treat more of the superficialities, than of internal nature and the fundamental principles of nature. * * I anticipate a rich treat in reading the Journal."

A practical phrenologist of fine reputation and ability, esteemed one among the best in the United States, and an enthusiastic devotee to truth and human progress, becoming interested in the perusal of the Journal of Man, wrote nearly two years since as follows:

"I feel myself amply compensated for all I may do, * * * * by what I have already received from the Journal. It meets my wants exactly—it throws more light upon Human Nature (my favorite study,) than all other writings combined. I am glad that at this period I have been led to commence this study anew. Just as fast as I can *verify* the new doctrines, I shall advocate them in my lectures. My observations of the development of the cranium, in addition to 'the natural language' of the faculties, do now convince me of the correctness of some of your new conclusions. At present I place great reliance upon Craniology, aided by your Physiognomy, and the Pathognomic system."

His subsequent progress in the study and adoption of the new system, has been quite gratifying, and will be made known hereafter.

A few pointed expressions in the letters of subscribers show how they appreciate the Journal, and indicate how many there are who have been looking and longing for that kind of knowledge which its pages have contained.

Dr. R. R. writes, "I prize the Journal above all other periodical productions." H. H., a Virginia farmer, writes, "It is in the advance of anything in the periodical way belonging to the old Earth now passing away, or old philosophy, which is rapidly giving way to the new now descending to the men of the new Earth." N. M., of Illinois, says, "Your Journal

of intellectual light is a new rising sun to a hitherto benighted world." Dr. T. R. D., of Ohio, says, "I appreciate your Journal above all others, for its progressive spirit." Dr. E. O. M., writes, "I hold it as the greatest scientific production of the age." R. A., of Indiana, writes, "In the language of the popular melody, I exclaimed, 'All the world is dark and dreary' till your Journal drew the curtain of inherited prejudice aside, and let the bright light of truth illumine my pathway." C. W., of New York, writes, "The book is a great wonderment to me intuitively and philosophically." Dr. H., of Louisiana, writes, "Your paper was the first to take a stand on the *broad* platform of human development and progress. It is truly the Journal of Man. * * God grant that your powerful pen and mind may be fully engaged in carrying out the principles of reform which your paper long since proposed. The day has arrived when you can speak out and be fully sustained."

THE PRESENT WAR.

Looking the other day at some beautiful French lithographs of the military heroes who figure in the present gunpowder storm, I was forcibly struck with the apparent superiority of Omer Pacha. The style of his head, somewhat resembles in its strong points, that of Andrew Jackson—possessing the same indications of inexhaustible activity and commanding energy. The features are well marked; the face narrow, the forehead rather high and broad in the superior region, indicating a superior mind, equally capable of planning a campaign, or personally carrying out the details, and enduring the hardships and fatigues of an unequal struggle. Few military commanders would, probably, be able to compete with his restless and versatile energy.

The head of Schamyl, also displays characteristics of intellectual and moral strength, though too much concealed in the engraving to furnish an adequate conception of its powers.

The head of the Emperor Nicholas, is large and rather well balanced, indicating much power, but inferior to Omer Pacha in the qualities of the temperament. The coronal region has a medium degree of elevation. The organs of Modesty, Reverence, Sublimity and Cautionness, are evidently large; which account for the general decorum and dignity of his deportment. And the regions of Acquisitiveness, Selfishness, Irritability and Destructiveness, appear to be strongly marked; indicating a cool, cautious, grasping disposition, and a temper which would be formidable to opponents. The stubborn violence with which he pursues his grasping schemes, and the dignified courtesy which he displays to those whom he wishes to please, are plainly indicated in his head.

In the young Turkish sovereign, Abdul Medjid, the countenance presents no great indications of strength, though the intelligence appears to be above the average. The general character of the countenance reminds me of such as I have frequently seen in walks about the city.

St. Arnaud, the late French Marshal, has a head and face perfectly in keeping with his well known reputation; indicating intellectual ability, with but moderate moral endowments, with an expression in the countenance of cunning, restlessness, desperation, and reckless adventure; a countenance admirably fitting a gambler, or the leader of a military faction in times of civil war.

Napier, the commander of the late expedition to the Baltic, has a large, full, English face, indicating considerable animal force, with a respectable moral and intellectual endowment, and a rather well balanced organization.

What are the tendencies and effects of the gigantic and bloody convulsions in which, under the guidance of such men, Europe has been engaged? War is undoubtedly a terrible destroyer of human life and comfort, and of all the virtues and pleasures that adorn a period of peace. It leaves behind it a crushing spirit of aristocracy which scorns all useful labor, and tramples the producing classes in the dust. It leaves, too, a system of social rivalry, and competitive antagonism in business, and jealousy in all the relations of life, which constitute the true infernalism of civilization.

Europe will be impoverished for the remainder of the present century; the people will be loaded with debt; civilization will be retarded; society demoralized; industry crippled, and all that renders life a stern trial to the unfortunate, will be increased and intensified.

But on the other hand, war is not altogether infernal. There is a curious alliance between the infernal and celestial elements of the human constitution, which forbids our becoming entirely depraved, and brings forth glory and beauty from the wrecks of nations, and the agonising sufferings of individuals.

According to the hydraulic laws of the brain, as explained in the Lectures on Anthropology, the highest excitement of our basilar organs is commonly accompanied by a vigorous action of many of our nobler faculties. The desperation of war is often accompanied not only by heroic fortitude and firmness, but by religious zeal, devoted friendship, indefatigable energy, heroic self-sacrifice, and magnanimity of character. The soldier on the battle field is animated by the enthusiasm of the social sentiments, by reverence for his commander and his cause, and by an enthusiastic feeling of sublimity, which elevates him above all personal considerations in the hour of struggle. Feeling that he is compelled to play his part in the dreadful drama before him, with the imminent pros-

pect of death and physical torture, he submits bravely to his fate, relinquishing all petty, personal considerations—all selfish regard for life, and willingly sacrifices himself to save his comrades and his friends.

Thus war develops some of the noblest and most magnanimous attributes of humanity, with a strength of character which needs only to be judiciously regulated to become a powerful means of human progress. The enthusiastic energy and exaltation of a soldier in battle, are not, it is true, very sympathetic or benevolent, but involve a powerful excitement of the region of Sublimity, and of many of the organs of the occipito-coronal region.

These sensations are well described in the following extract from a letter of a cavalry officer, describing a charge of the British cavalry in the battle of Inkermann:

“A CHARGE.—Oh, such a charge! Never think of the gallop and trot which you have often witnessed in the Phoenix Park, when you desire to form a notion of a genuine blood-hot, all-mad charge, such as that I have come out of—with a few lance prods, minus some gold lace, a helmet chain, and Brown Bill’s (the charger) right ear. From the moment we dashed at the enemy, whose position, and so forth, you doubtless know as much about as I can tell you; I know nothing but that I was impelled by some irresistible force onward, and by some invisible and imperceptible influence to crush every obstacle which stumbled before my good sword and brave old charger. I never in my life experienced such a sublime sensation as in the moment of the charge. Some fellows talk of it being ‘demoniac.’ I know this, that it was such as made me a match for any two ordinary men, and gave me such an amount of glorious indifference as to life, as I thought it impossible to be master of. It would do your Celtic heart good to hear the most magnificent cheer with which we dashed into what P — W — calls the ‘gullyscrimage.’ Forward—dash—bang—clank, and there we were in the midst of such smoke, cheer, and clatter, as never before stunned a mortal’s ear. It was glorious! Down, one by one, aye, two by two, fell the thick-skulled and over-numerous Cossacks, and other lads of the tribe of old Nick. Down, too, alas, fell many a hero with a warm Celtic heart, and more than one fell screaming aloud for victory. I could not pause. It was all push, wheel, phrensy, strike, and down, down, down they went. Twice I was unhorsed, and more than once I had to grip my sword tighter, the blood of foes streaming down over the hilt, and running up my very sleeve.

“WEARIED WITH SLAUGHTER.—I cannot depict my feelings when we returned. I sat down completely exhausted, and unable to eat, though deadly hungry. All my uniform, my hands, my very face was bespattered with blood. It was that of the enemy! Grand idea! But my feelings—they were full of that exultation which it is impossible to describe. At least twelve Russians were sent wholly out of the ‘way of the war’ by my good steel alone, and at least as many more put on the passage to

that peaceful exit by the same excellent weapon. So also can others say. What a thing to reflect on! I have almost grown a soldier philosopher, and most probably will one of these days, if the bullets which are flying about so abundantly give me time to brush up."

Yet as an offset to these emotions of heroism we may observe the plundering scoundrelism of camp followers, the atrocious cruelties practised on the wounded—the villainies practised on the people of invaded territories and stormed cities, and the beastly ferocity of many private soldiers whose sentiments never rise to the level of heroism and sublimity. A freshly disbanded army is always a turbulent, vicious and dangerous population.

PHILOSOPHY OF LIFE.—The doctrines inculcated in the leading article of this number, are admirably enforced in the following paragraph, which I find afloat without any marks of its authorship:

"**SUCCESS.**—Of all silly things, nothing is more silly than, by elaborate proofs, to show to ourselves that we ought on such and such occasions to have been successful, when it so happens that we have not been so. Whenever we fail, we are paying both God and ourselves a suitable compliment, by admitting frankly and at once that we deserve to fail. This is philosophy, and it is likewise religion. We have failed; well, then the wisdom is to take care that we do not fail again. To fail, and fail, and fail again and again, is not to prove that we do not deserve success, or that we shall ever obtain it. How often we fail matters not. We have not failed as long as our spirit quails not, but only grows stronger in the conflict. Our enthusiasm, if it continue undaunted by obstacles, unsubdued by defeats, is itself success, and the most glorious of all success. The blows we receive, however hard, if we receive them as all true enthusiasts receive them, are only preparing us for future triumphs, for they only more closely incorporate the idea which dominates our whole being with the affections of our whole being; they create within an intense and more restless enthusiasm; they make more radiant on our brow the high title of prophet, so that the entire world may see it and bow to its import."

ALARMING DISCOVERY.—Mr. Fontayne of this city, has daguerreotyped bank notes on paper, with an accuracy that defies detection. I have just examined them and believe that nothing but a chemical or psychometric test will detect the difference. They have imposed upon bank officers and bank note engravers. Whether psychometry will be adequate to their detection I shall endeavor to ascertain.

THIS NUMBER

As a specimen of the Journal, will be sent to all the subscribers of the last volume. It is hoped they will not only indicate their good wishes by prompt remittance of the subscription price, but will bear in mind that so cheap a publication should circulate widely and will send clubs instead of single subscriptions.

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